1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

728 If the supposed enemy is peaceably inclined, he will in such case send a deputation to the aggrieved nation, with a suitable apology. In general the chief sends word, that the act complained of was committed without his knowledge, by some of "his foolish young men;" that it was altogether unauthorised and unwarranted; that it was highly reprobated by himself and his council, and that he would be sorry that on that account a breach should be made between the two nations, but, on the contrary, wishes for peace; that he is willing to make reparation for the offence by condoling with the relations of the person slain and otherwise satisfying them. Such an offer is generally accepted, and in this manner all differences are adjusted between the parties, and they are friends again as they were before. But should the offending nation refuse to apologise and sue for peace, war is then immediately declared and is carried on with the greatest vigour.

CHAPTER XX.

MANNER OF SURPRISING THEIR ENEMIES.

726 COURAGE, art, and circumspection, are the essential and indispensable qualifications of an Indian warrior. When war is once begun, each one strives to excel in displaying them, by stealing upon his enemy unawares, and deceiving and surprising him in various ways. On drawing near to an enemy's country, they endeavour as much as possible to conceal their tracks;

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|:Heckewelder M-5 (ca. 1800) 1819
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sometimes they scatter themselves, marching at proper distances from each other for a whole day and more, meeting, however, again at night, when they keep a watch; at other times they march in what is called *Indian file*, one man behind the other, treading carefully in each other's steps, so that their number may not be ascertained by the prints of their feet. The nearer they suppose themselves to be to the enemy, the more attentive they are to choosing hard, stony and rocky ground, on which human footsteps leave no impression; soft, marshy and grassy soils are particularly avoided, as in the former the prints of the feet would be easily discovered, and in the latter the appearance of the grass having been trodden upon might lead to detection; for if the grass or weeds are only bent, and have the least mark of having been walked upon, it will be almost certainly perceived, in which the sharpness and quickness of the Indians' sight is truly astonishing.

In some instances they deceive their enemies by imitating the cries or calls of some animal, such as the fawn, or turkey. They do this so admirably well, that they even draw the dam of the one and the mate of the other to the spot to which they want them to come. In this manner they often succeed in decoying the enemies to the place where they are lying in ambush, or get an opportunity of surrounding them. Such stratagems, however, cannot be resorted to in all seasons; with the turkey, it only answers in the spring, and with the fawn's dam until about midsummer. In the same manner, when scattered about in the woods, they easily find each other by imitating the song of some birds, such as the quail and the rook, and at evening and morning, and particularly in the night, the cry of the owl. By this means they all join each other, though not at the same time, as they are not, perhaps, all within hearing; but the cry of the owl is repeated from time to time until they are all assembled.

l:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

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266 ed a temporary relief, and that she might be able to support herself and her surviving children until a change in the weather should take place, so that they could be able to proceed on their journey; but the wolves getting the scent of the slaughtered child, became more furious than before, her danger every moment became more imminent. She now filled the air with her cries and supplications to the Great Spirit that he would look down with compassion on their awful condition, and save them by his almighty power.—But still the danger increased, the horrid food was almost exhausted, and no relief came. Already she contemplated sacrificing another child; she looked at each of them again and again with a mother's eye, now resolving on killing the one, then changing her mind, and endeavouring to determine on the destruction of the other; she hesitated, wept, despaired, and the children, well understanding what she meant, prayed that they might all die together. While in this situation, her hand already lifted to strike the fatal stroke, the yell of two approaching Indians strikes her ear, and the murderous weapon falls from her hand. The men with rackets to their feet now appear and the dreadful scene is at once closed. They had provisions with them. They made a pair of rackets for the woman to walk on, and brought her and her children along in safety to the Big Island, where my informants resided at the time. I cannot remember whether they told me that they had gone to that spot in consequence of a dream, or of some strong presentiment that they should find human creatures in distress; certain I am, however, that it was owing to one or other of these causes.

[103] The place where this awful event took place was since called *Enda Mohátink*, which means "where human flesh was eaten." This name has been very familiar to the Indians who resided in that part of the country.

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184 There is a spot of land at the edge of the great Pine or Beech Swamp, precisely where it is crossed by the

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

Such old men, accompanying a hunting party, get both meat and skins, for the good hunters will not let them return empty-handed. They have, in general, and the Unami in particular, the custom that when a huntsman has shot a deer, and another Indian joins him or only looks on at a distance, he immediately gives him the whole animal and goes in pursuit of another.[39]

The blowgun was in use among the Munsi by 1824, but was apparently present earlier; it was never of any great economic importance.[41] "Calls" were made to attract deer and turkeys. The deer call or "bleat" was made of cedar and was used primarily during the spring and early summer before the fawns had been weaned.[42] Harrington mentioned that "the deadfall and the 'twitchup' snare seem to have been the most popular varieties of traps."[43] The Delawares were also reported to be excellent stalkers of game and pursued wounded animals until their prey dropped from exhaustion.[44] If a hunter could not at first get within range of a deer he would chase it until he could, this procedure perhaps consuming an entire day.[45] One eighteenth-century author mentioned that deer were hunted by torchlight at night.[46]

Fishing.—Van der Donck said that Delawaran peoples "use all kinds of fish, which they commonly cook without removing the entrails, and snakes, frogs and the like."[47] Specifically, they caught and ate rock fish, shad, yellow perch, trout, eels, catfish, sunfish, sturgeon, and undoubtedly others, from both fresh and salt water. In 1756 two harbor seals were shot and eaten, but this was an unusual incident.[48] Tortoises were caught, and shellfish in large quantities must have been taken, if Skinner was correct in attributing shell mounds of the area to the Delawares.[49] Juet stated that the natives brought out quantities of oysters to trade to the crew of Hudson's Half Moon.[50]

Methods of fishing varied somewhat; Lindestrom described a method in which a stream was dammed when the water was high, so that fish were stranded behind the dam when the water was low. The fish were caught with bare hands or shot with the bow and arrow.[51] De Rasieres said that the Indians around Manhattan caught fish with "a drag-net they themselves knit very neatly, of the wild hemp, from which the women and men spin the thread."[52] Brinton mentioned fishhooks of bone and dried claws of birds, and Pastorius reported the use of hooks.[53] Harrington mentioned several methods of fishing. These may not be aboriginal since they do not appear elsewhere. He stated that fish were stupefied by large quantities of crushed green walnuts thrown into ponds. He also noted spearing and shooting of fish at night by torchlight.[54] Fish

[39] Zeisberger, 1910, p. 91.
[41] Harrington, 1913, p. 221; Kinietz, 1946, p. 63; Ketchum, 1865, II: 190 (1798).
[42] Foreman, 1937, p. 107; J. T., F. W.
[43] Harrington, 1913, p. 223.
[44] Zeisberger, 1910, p. 23.
[45] *Ibid.*, p. 23.
[46] Brickell, 1842, p. 47.
[47] Van der Donck, 1909, p. 363.
[48] Holm, 1834, p. 48; De Rasieres, 1909, p. 105; Zeisberger, 1910, p. 37.
[49] Holm, 1834, p. 48; Denton, 1845, p. 7; Skinner, 1909, pp. 5-17, 45-46; J. T.
[50] Juet, 1909, p. 20.
[51] Lindestrom, 1925, p. 219; Berlin, 1887, pp. 167-69.
[52] De Rasieren, 1909, p. 105.
[53] Brinton, 1885, p. 52; Pastorius, 1912, p. 434.
[54] Harrington, 1913, p. 222

3:Zeisberger M-5 (1767-1780)1910
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E 484 On their journeys they are never in haste, for they are everywhere at home and whithersoever they wander they find sustenance in the forest. Therefore, if a white man travels with them it is wisest that he be content not to hasten but accommodate himself to their movements. In the morning they do not break camp early, not until they have eaten heartily, by which time the sun has usually been above the horizon two or three hours. Thereafter, they proceed very steadily until near sundown, when they go into camp. In rainy weather they peel E 343 bast from the trees and speedily build a hut, that is, a roof supported by four posts, under which they remain comfortably dry. This they do not only in summer but also in winter, at which time they know what trees to peel. In more northerly regions, as near Goschgosching[20] and the Mingoe country, where the snow is apt to be deep in winter, they go on snowshoes over the deepest snow. Here along the Muskingum, however, where the snow D is never deep, this is not necessary; hence, in this means of loco- 481 motion the Delawares are not as skilled as the Mingoes. These snowshoes are like a heavy barrel-hoop, curved and very narrow in front, pointed behind and broad in the middle. This hoop is mostly interlaced with deerskin, something like a coarse sieve, so that the snow may not gather on it, but fall through. A little to the front of the middle there is a wooden crosspiece and a small opening upon which the foot is placed and bound with leathern thongs in such a fashion that the snowshoes seem to be dragged along behind on the snow. As to D 484 provisions for the journey, they take corn crushed to a meal or 251 roasted in hot ashes, then crushed, with which they mix a little sugar; of this, in the heat of summer, a refreshing and at the same time, nourishing drink may be prepared, if a little is stirred in water. This mixture may also be boiled in water or eaten dry. These two kinds of meal are the usual provisions. Cornbread does not keep long, in the summertime, particularly, becoming unwholesome in three or four days. Meat they can procure anywhere in the forest, as game is always to be found. In the securing of it they lose little time, for when they contemplate pitching a camp, the Indians plunge into the woods and shoot a deer, a turkey-cock or something else.